DICHOTOMY OF SCIENCE IN THE MUSLIM EDUCATION PERSPECTIVE
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Abstract
The knowledge has implications for the education dichotomy, especially an education involved in modern science that is far from religious values. There is an education that is only concerned with the knowledge of religion which is sometimes understood to be full of ignorance and far from science. This article is trying to explain the formulation of the problem and focus on what is the nature of dichotomy and how is the history of the emergence of the dichotomy of science in Islamic education. Methodology of writing is a descriptive qualitative. Collecting data through documentation and library research. While techniques for analyzing data through data reduction, data display and verification.

The research result showed that the dichotomy in Islamic education is the dualism of the education system between Islamic religious education and general education which separates religious and scientific awareness. This dualism, not only lies in the area of segregation but enters the realm of separation. The education system with a dichotomy in Islamic education will cause the outbreak of Islamic civilization and will deny the Islamic civilization that is kaffah (comprehensive).

In general, the dichotomy of science in Islamic education has been indicated in the 12th century AD since the fall of Baghdad, but Muslims only realized this deterioration in the 18th century, which was said to be the modern period. Where at that time some groups of Muslim intellectuals took the initiative to demand secularistic nuances in the West to improve the order of life and under development of the people at that time.

Keywords: Dichotomy of Science - Muslim Education Perspective

I. Introduction
The dichotomy of science is a paradigm that is always rife and warmly discussed and never ends. The knowledge dichotomy will have implications for the education dichotomy itself. There is education involved in modern science that is far from religious values, there is also education that is only concerned with the knowledge of religion which is sometimes understood to be full of ignorance and far from science. In the 6th - 12th century, the Islamic world experienced the supremacy of the glory and splendor of civilization, which marked the rise of the study of science and philosophy, so that Islam was a beacon of the world, both in the eastern and western hemispheres. The period was able to produce world-class Muslim scientists and philosophers in various fields of science, the field of jurisprudence (Alwi Shihab, 1998): Imam Malik, Imam Shafi’i, Imam Abu Hanifah, Imam Ahmad bin Habal; field of philosophy: Al-Kindi Al-Farabi, Ibn Sina, and Abu Yazid; the field of science: Ibn Hayyam, Al-Khawarizmi, Al-Razi, and Al-Mas’udi.

The realization of the above phenomena is due to the fact that science, philosophy, and religion are combined as a totality and integrality of Islam that cannot be separated from each other in a dichotomy. The position of science and whoever seeks it is realistically high and noble (Nurcholis Majid, 1984). They carry out exploration and invention of science and philosophy by not relying solely on material matters, but because of the spirit of religiosity and motivated by a belief that the activity is an integral part of the manifestation of the application of religion or God's commands. But around the middle of the 12th century AD, the glory of Muslims in the world of science began to shift and gradually away from the Islamic world.

Starting from the disintegration of Islamic government which resulted in the emergence of sparative-contradictory political sects. Some sects, politically proclaim the closure of the door of
ijtihad and lead the Ummah to the exclusive meaning of religion and isolate knowledge and philosophy from the religious dimension. automatically affect the stagnation of Islamic science, and have implications for fragility and paralysis of the ummah in various aspects of life; both military, economic, political, and scientific aspects. Around the 18th century AD (modern period), Muslims began to wake up from their long sleep. the fall in Egypt into the hands of western nations made it clear and opened the eyes of Muslims that in the west a new civilization had emerged which was higher and at the same time a great threat to Muslims. From that time on, there were Muslim intellectuals who took the initiative to study western science that was secularistic and rational-materialistic and separated from the spirit of Islamic morality values.

Based on the background of the problem above, this article is trying to explain the formulation of the problem and focus on what is the nature of dichotomy and how is the history of the emergence of the dichotomy of science in Islamic education.

II. Discussion

A. The Nature of Dichotomy

The dichotomy is the division of two parts, division two, branching two parts. There are also two defining dichotomies as divisions in two conflicting groups. In terms of terminology, the dichotomy is understood as the separation between science and religion which then develops into other dichotomic phenomena, such as clerical and electrical dichotomy, dichotomy in the world of Islamic education and even dichotomy in split personality. According to Al-Faruqi, the dichotomy is dualism and religious and cultural. (Ismail al-Faruqy, 2000).

Based on a number of definitions of decotomy above, it can be concluded that the Islamic dichotomy is the dualism of the educational system between Islamic religious education and general education that separates religious and scientific awareness. This dualism, not only lies in the area of segregation but enters the domain of separation. The dichotomic education system on Islamic education will lead to the outbreak of Islamic civilization and will deny the Islamic civilization which is comprehensive. Although the phenomenon of dikoomi becomes a contradictory problem, its existence is certainly not separated from the long process of historicity, which has a phenomenal impact at this time.

B. History of the Emergence of the Dichotomy of Science in Islamic Education

Based on a number of definitions of the dichotomy above, it can be concluded that the Islamic dichotomy is the dualism of the education system between Islamic religious education and general education that separates religious and scientific awareness. This dualism, not only lies in the area of segregation but enters the domain of separation. The dichotomic education system on Islamic education will cause the outbreak of Islamic civilization and will deny the Islamic civilization that is comprehensive. Even though the phenomenon of dichotomy is a contemporary problem, its existence is certainly not free from a long process of historicity, which has a phenomenal impact at this time.

The fall of Baghdad in the hands of Hulagu Khan in 1258 AD had a negative impact on the political polythe order of the Islamic world even in the intellectual development of Islam for centuries. In terms of politics, the impact is reflected in the destruction of the Caliphate as a symbol of political power and the symbol of the unity of the Islamic world, and the emergence of non-Muslim Mongols replacing the Arabs and Persians in controlling the government in the territory and former Islamic rule. As for the intellectual field, setbacks can be seen from the dynamism of thinking and enthusiasm for research that is increasingly lost and the light of science that illuminates the Islamic world is almost completely extinguished.

Reflections and intellectual setbacks, among others, appear in two ways: First, the feeling of taklid is embedded in the Mahzab figh and the occurrence of aqeedah deviation in various forms. Second: the decline of Muslim thinking seems to occur with the occurrence of various aqeedah deviations which among others grow through the closely related organizations that developed in the Islamic world.

Hence forth Islamic education institutions are deemed unable to develop dynamic ways of thinking. Therefore the paralysis of educational institutions that occur at that time can be viewed from two aspects, namely: the purpose of Islamic education and the teaching methods applied,
In addition to learning materials that lack training in power and ability to think. Although in the 16th century Muslims began to rise to build strength in the political field, but have not been able to lift the downturn in the intellectual field. The unbalanced development of science and political power ultimately destroyed political power and dropped under the influence of western culture. This is where the root dichotomy begins to be fixed in the body of Islamic education, although basically there is no known dichotomy of science in Islam. Where Islam has never discriminated against knowledge from one another, because in the view of Islam, the science of religion and general science both come from God Almighty. It's just that the license of recognition of scientific truth depends on the human faith that develops it. The estuary of the formation of the dichotomy of science in Islamic education is also due to Isebagian's idea of Muslim scholars to study west after the fall of Egypt in the hands of western nations around the 18th century. Muslims". This has an effect on the formation of a neutral (value) education process as developed west.

In Indonesia in particular, the history of the emergence of the educational dichotomy began since the arrival of the Dutch colonized the archipelago. Colonial education managed by the Dutch government for bumiputra children or submitted to Christian missions and zending with financial assistance from the Dutch government. Such education at the beginning of the 20th century had spread in several cities, both the basic education level to the upper level which consisted of teacher education institutions and honesty schools. Therefore, at this time two educational models were formed, namely: traditional Islamic education and colonial education. Both types of education are distinguished, both in terms of goals and curriculum. Where colonial education forbids including religious studies in secular colonial schools and aims to spread western culture. This is a form of ethical politics called the Dutch Association politics for the natives, besides being educated they are also categorized as western culture in an effort to avenge the material gains they have gained by colonizing Indonesia. In essence, this is a westernization effort that attracts the population to western worshipers and corners Islam because it is more introduced to secular science and culture without balancing it with religious education.

In the end, education in Indonesia at that time was divided into two: education of secular Dutch schools, which did not know the teachings related to religion; and education in Islamic boarding schools which only teach teachings related to religion. After independence, the dualism inherited from the Dutch colonial government remained rooted in the world of education in Indonesia. This is as stated by Al-Faruqi that, the public's view of Islam has been blinded by the views brought by the invaders. This view continued to grow to several generations even though the invaders had left, even more dangerous. This situation affects all aspects of people's lives, human beings, and the real world. Furthermore, Al-Faruqi stated that the main factor in the dissemination of this foreign view was the education system. First, the education system 'and' the two education systems' 'Islam'. The dualism of the education system symbolizes the fall of Muslims.

C. Islamic and Western Views of the Dichotomy of Science

The dichotomy in science that is between religious and non-religious sciences is the western binder that entered the Islamic world. It is time for Muslims to restore themselves as before, namely not to map knowledge in the Islamic world and leave the conception of the dichotomy. The Qur'an and the hadith of the Prophet, demanding that Muslims claim or seek knowledge is an obligation for every Muslim. The Qur'an has encouraged us to use reason and the five senses to increase knowledge.

In Islam, the Qur'an as a source of knowledge (general) and which religion. Al-Qur'an as a source of knowledge from which various sciences were born, as stated by Ismail Raji ‘Al-Faruqi who has an education background in western education and is trusted as a lecturer at Mc Gill University (1959), does not mean Al-Faruqi has lost his Islamic identity. On the contrary, through western education he actually has a strong Islamic personality, not colored by the existing education system. The power of personality can be clearly seen from his views or opinions both verbally and through writings that try to elevate Islamic discourse as the main topic of Islamic revival. In Islam the Qur'an does not distinguish between general science, and where the science of religion as a source of knowledge from which various sciences are born, as stated by Ismail Raji ‘Al-Faruqi as an Islamic and
western scientist in his religious beliefs, he do not see that Islam knows the dichotomy of science. Because science in Islam comes from the Qur'an and hadith. Not like now, nowadays the western world is advancing in the field of science, but progress is dry from the spiritual spirit, it is none other than the separation of dichotomies in science between religious and non-religious sciences. (Nata, Abuddin, 2005).

Below are some statements made by Muslim philosopher thinkers regarding the dichotomy in science as follows:

1. Ibn Miskawia, born in Rayy around the year 320 H / 932 AD and died in Isfahan on 9 Safar 421 H / 16 February 1030 M. Maskawia lived during the reign of the Buwaihi Dynasty which was based in the Shiite school. His attention according to science is very large. His thinking about education is more oriented to the importance of moral education. In order for education to be able to deliver students to the intended educational goals, the educational material offered is able to touch the things that are mandatory for the growth of students’ physical and spiritual potential, as well as humanitarian issues. The three forms of material can be obtained through two forms of science, namely: first, the sciences related to (rational) thinking, second, the sciences related to the five senses.

2. Ibn Sina, born in 370/980 in Afsyah, Bukhara. As was common in his day, Ibn Sina’s education began with religious education, until at the age of ten he had memorized the entire Qur’an and mastered other religious disciplines. Thus his career in philosophy, medical science was the field most occupied by Ibn Sina, although it did not mean that he ignored other scientific disciplines that had developed in his day. It should be remembered that Ibn Sina lived in an age where the activities of Muslim intellectuals were at its peak. If we explore, almost all the classical disciplines of Islam have been paralyzed in this century. Rational sciences and ancient science have developed in such a way that these times are often dubbed as the period of Islamic renaissances. Study groups (assemblies) in this field grew and then played a role in the process of revival of civilization.

3. Ibn Khaldun, born in Tunisia on the 1st of Ramadan 732 H / 27 May 1332 AD and died in Cairo, 25 Ramadan 808 H / 19 March 1406 M. Since childhood, he has studied tajwid and Al-Qur'an, even memorized it. He is also fluent and qir'at sab'ah. He also studied interpretations, hadiths and jurisprudence (Maliki), grammar of Arabic, magic, and philosophy with a number of Andalusian scholars who migrated to Tunisia. With intensive education and supported by family and good intelligence, it has helped shape Khaldun’s personality and insightful family. But because of an unfavorable situation, he decided to leave the world of education and jump into the political arena. Although he is preoccupied with political affairs, his interest in developing knowledge that never goes out. Even in the bitter heart of his life in two classifications, namely (a) Naqli (traditional science) which includes the Qur'an, hadith, ulum Al-Qur'an, ulum al-hadist, fiqh, ushul fiqih, ilmu kalam, tasawuf, dan ta’bir ru’yâ; (b) Ilmu aqli (national science) yang meliputi mantik, fisika, matematika, kedokteran, pertanian, metafisika, geometri, aljabar, music dan astronomi.

4. Muhammad Abduh Ibu Hasan Khairullah, born in 1265 H / 1849 M. He was born from a simple peasant environment that was obedient and very loving in science. The emergence of Abduh’s thought about the education of the dilator was backward by the social conditions and religious understanding of the Egyptian Muslims at that time. This condition is characterized by static and frivolous thinking, the fertility of taklid’s attitude, Khurafat and bid’ah, and a dualistic education system. The effective and efficient way of Khufarat to treat the disease is through education, to create such an educational model, it is necessary to have smart and courageous efforts to overthrow the established dualistic system at that time. Initially Abduh’s efforts to try to be accommodative towards the general (western) sciences, were challenged quite heavily, especially from Al-Azhar scholars who were still thinking ‘traditional’ and static “, and lay people who were influenced by traditional scholars. For this reason, it is not surprising that finally Abduh was blasphemed and in
1950 he must be willing to be eliminated from the Al-Azhar university environment.

D. Impact of the Dichotomy of Islamic Education

According to Al-Faruqi, there are at least two main causes for the education dichotomy in the Islamic world, namely:
1) Imperialism and Western Colonialism over the Islamic World

As a result of the terrible damage caused by non-Muslims to people in the 6th and 7th centuries or around the 12th and 13th centuries, namely the invasion of the Tartar army from the east and the Crusaders from the west, Muslim leaders lost their minds and did not have confidence in yourself. They think that their world is experiencing a disaster, they take a very conservative stance and try to maintain their most valuable identity and property (Islam) by banning all forms of innovation and expressing fanatical obedience literally to the Shari'ah. At that time they left the main source of creativity, namely "ijtihad".

They declare the closing of the door of ijtihad they treat Shari'ah as a perfect work from their ancestors. They stated that every deviation from Shari'ah was innovation, and after all innovation it was disliked and condemned. As explained in schools, the Shari'ah must be frozen and therefore safeguard the safety of Islam. The rise of Islam, especially the victory and expansion of the Muslims to Russia, in fact, Central Europe and the Southwest around the 8th and 12th centuries did not negate these conservative actions.

In modern times, (Faisal Ismail, 2003) the west liberated areas conquered by Ottomans in Europe. The West occupied, colonized, and divided the Islamic world, except Turkey because the western powers were successfully expelled here. While Yemen and Middle and Western Arabia are not attractive to become colonies. Western powers exploit the weaknesses of Muslims as much as possible, and they are the ones who cause malaise experienced by the Islamic world. In response to the defeat, tragedy, and crisis caused by the West in the Islamic world in the past two centuries, Muslim leaders in Turkey, Egypt and India tried to westernize the people in hopes of making it politically, economically and militarily sustainable.

Western colonization of the Muslim world caused Muslims to be powerless. In such conditions, it is not easy for Muslims to reject efforts made by the west, especially the injection of western modern culture and civilization. Inevitably, western sciences often replace the position of religious sciences in the Islamic school curriculum. While efforts to integrate religion and general science (western) were not carried out at that time, what happened was precisely the dichotomy between religion and secular general science.

2) Separation between Thought and Action among Muslims

At the beginning of Islamic history, leaders are thinkers and thinkers are leaders. The Islamic insight at that time was dominant, and the desire to realize Islamic insights in history determined all behavior. That is the preoccupation of the entire Islamic community. Every conscious Muslim seeks to investigate the reality of matter and opportunities to be re-formed into Islamic patterns. At the same time, a faqih (expert in jurisprudence) is an imam, mujtahid, qari, muhaddiss, teacher, mutakallim, political leader, general, farmer or businessman, and professional. If there is someone who feels weak, then the people around him with heart will help him in overcoming those shortcomings. Everyone gives everything for the ideals of Islam.

Later, this combination of thought and action broke out. When the two separate each condition deteriorated. Political leaders and policy owners experience crises without benefiting from thinking, without consulting smart people, and not obtaining their wisdom. As a result of the stagnation (stagnation) that makes citizens smart and feel the isolation of leaders, to maintain their position, political leaders make more and more mistakes. On the other hand, thinkers became foreign and increasingly away from active involvement in the affairs of the ummah, took the ideal as their reward in condemning political authority.

That's when the stagnation of thought among Muslims seems real, because there is no solid variety of thoughts and actions in it. Stagnation of thought in the Islamic world also occurs because Muslims are complacent in political and cultural power. They tend to look back at the past glory of Islam. Scholars the West seems to say that the pride of cultural excellence in the past has made Muslim scholars less comfortable with the challenges thrown by western sarjans. Even if the challenge is responded to positively and wisely, the Muslim world will be able to assimilate new knowledge and can give it direction.
Al Faruqi revealed that the dichotomian is a symbol of the fall of Muslims, because in fact every aspect must be able to reveal the relevance of Islam in the three axes of tawhid. First, the unity of knowledge; second, the unity of life; and third, historical unity. The scientific dichotomy as the cause of the prolonged decline of Muslims has been going on since the 16th century until the 17th century, known as the century of stagnation of Islamic thought. This dichotomy in its continuation has a negative impact on the progress of Islam.

While Ikhrom stated that there were at least four problems due to the dichotomy of the general sciences and religious sciences, as follows:

1. The emergence of ambivalence in the Islamic education system; during which institutions such as Islamic boarding schools and madrasas have portrayed themselves as Islamic educational institutions with tafaqquh fil al din style which consider the problem of mu'amalah not their claim; Meanwhile, the modernization of the education system by incorporating the general education curriculum into an institution has changed the image of the pesantren as the adafa tafaqquh institution. As a result, there has been a shift in the meaning that religious subjects are only stamp stamped to achieve the goal of a secular modern education system.

2. The emergence of the gap between the Islamic education system and Islamic teachings. The ambivalent education system reflects the dichotomous view that separates Islamic religious sciences and the general sciences.

3. The occurrence of desintegration in the Islamic education system, where each system (modern / general) west and religion (Islam) still insists on maintaining its selfhood or selfishness.

4. The emergence of inferiority of managers of Islamic education institutions. This is because western education lacks respect for cultural and moral values.

Furthermore, Herit Virginia's International Institute of Islamic Thought stated that dichotomy is one of the main crises of the Ummah which affects several spheres of life, including: political context, economic context, and cultural and religious context. According to Al-Faruqi, as a prerequisite for eliminating the dualism of the education system, which further eliminates the dualism of life, in order to find solutions to the malise faced by the people, knowledge must be Islamized, while avoiding the tools and shortcomings of traditional methodologies. The Islamization of knowledge must observe a number of principles which are the essence of Islam. To pour back the disciplines under the Islamic framework means to make theories, methods, principles, and objectives to submit to: the oneness of God, the unity of the universe, the unity of knowledge and truth, the unity of life, and the unity of mankind. Thus, the offer of Al-Faruqi as a solution to the problem of dichotomy in the life of Muslims (including the education dichotomy) is the Islamization of science in education, namely the integration of the two educational systems between modern classical and western Islam through the filtering of knowledge. The Islamic education system consisting of elementary and secondary madrasas, as well as kuliyah-kuliyah and jami'ah-jami'ah at the tertiary level must be integrated with the secular system of public schools and universities with the process of Islamization of knowledge.

Al-Faruqi (Ismail Al-Faruqi, 2000) offers the Islamization of knowledge in Islamic education, namely by merging two educational systems; traditional and modern, becoming an education system that has Islamic insight. This is intended to eliminate the problem of the education system dichotomy that has been happening among the ummah. The idea of 'Islamization of Science' in Islamic education contains a principle; that western science does not have to be rejected, the meaning needs to be accepted, but it must go through a process of filtering which is carried out with Islamic breath so that it does not conflict with the message of the Koran and Al-Hadist.

Furthermore, Faisal Ismail said that the flow of science dichotomy in Islamic education could be dammed by several things, as follows.

1. Strengthening and empowering spiritual-faith education at every level of education to prevent secularization of science and technology and education.

2. Avoiding pragmatic-hedonic-permissive views that assume anything can be done (permissiveness, worship) This view can make someone loose in religion.

3. Using methods and approaches to diversity in the implementation of education.

4. Avoid anthropocentric understanding of education which postulates that humans are the center of everything.
5. Avoiding bardal understanding of scientism (science) that science is a benchmark of truth.
6. Refusing to understand agnosticism in education, "believe in God no, do not believe it or not’ indifferent attitude towards being ignorant of God’s existence.
7. Embed awareness to distance the ‘view’ of science for the sake of science because it is not in line with Islam.
8. Conducting pure research (pure-research) that leads someone to the understanding that behind every thing that is researched and obtained from the results of the research there is the essence of the most creator, all-powerful, and all things that regulate and control the mini nature.

III. Conclusion
1. The dichotomy in Islamic education is the dualism of the education system between Islamic religious education and general education which separates religious and scientific awareness. This dualism, not only lies in the area of segregation but enters the realm of separation. The education system with a dichotomy in Islamic education will cause the outbreak of Islamic civilization and will deny the Islamic civilization that is kaffah (comprehensive).
2. In general, the dichotomy of science in Islamic education has been indicated in the 12th century AD since the fall of Baghdad, but Muslims only realized this deterioration in the 18th century, which was said to be the modern period. Where at that time some groups of Muslim intellectuals took the initiative to demand secularistic nuances in the west to improve the order of life and underdevelopment of the people at that time.

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